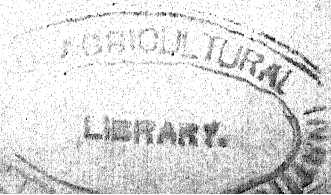
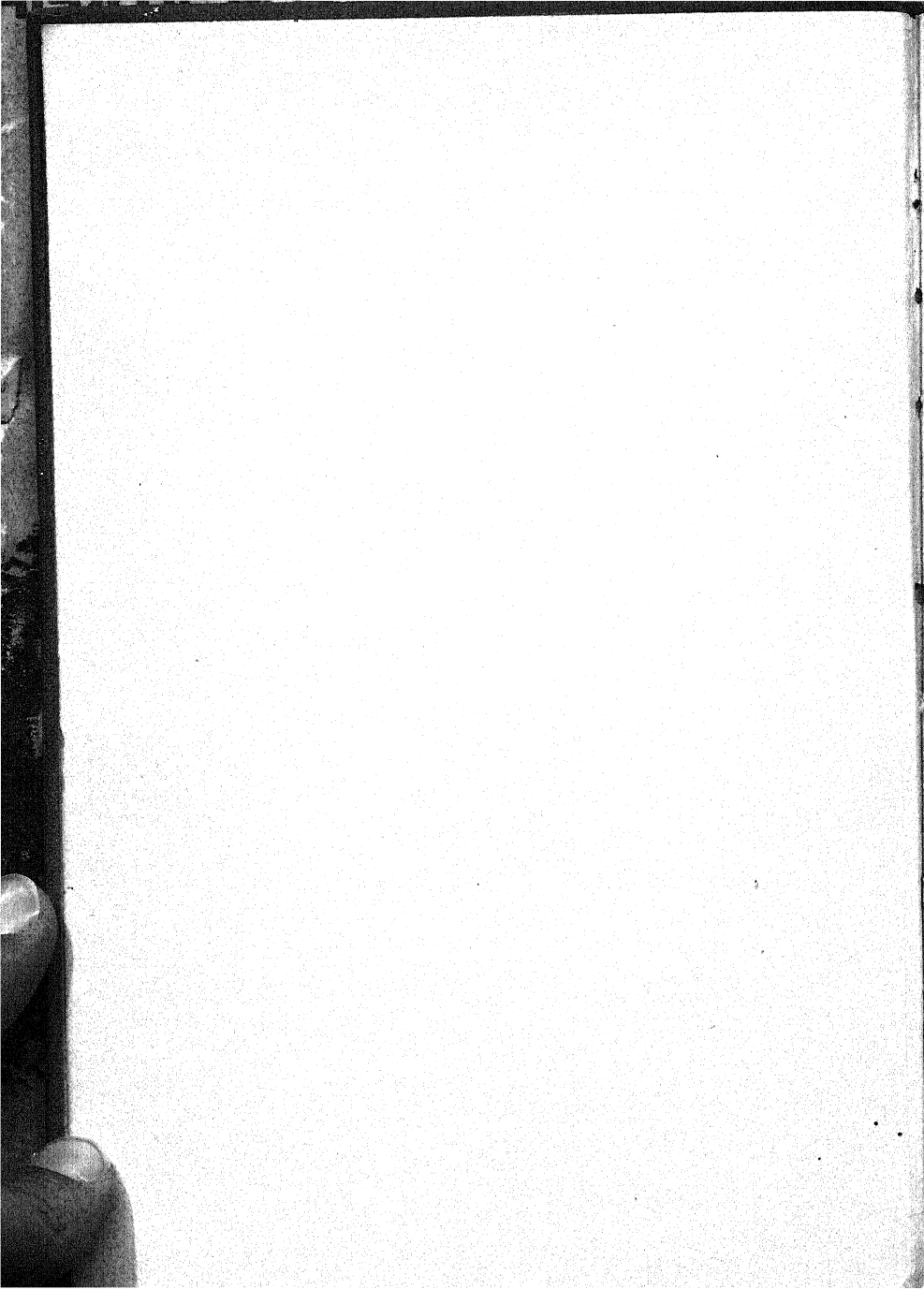


THE MECHANISM AND
MEANING OF LIFE





THE MECHANISM AND MEANING OF LIFE

SHOWING HOW DEATH IS HUMANITY'S CRIME
AGAINST THE INDIVIDUAL, AND INVOLVING
EVOLUTION AND THE IMMACULATE CONCEPTION

BY

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Theology

Man

Life

Death

Immortality of the soul

VITA ET VERITAS SUPER OMNIA



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THE MECHANISM AND MEANING OF LIFE

PART ONE

INTRODUCTORY

I

IS THE CHRIST TYPE PRACTICAL? IS IT DESIRED BY
HUMANITY?

OF course, we all should in perfect fairness find it attractive and possible to live life at its best. Either there is a possibility for all individuals of learning to live consistently, thereby maintaining and gradually increasing their powers, mental, physical and spiritual toward the goal of a perfectly consistent life or human life is essentially slavery and slavery in the long run is not worth while. May it not, therefore, be safely assumed that our greater services are concerned with the perpetuation of human life and that the greatest service of all is for any person to demonstrate by any means, direct or indirect, a way whereby the individual may live consistently?

Personal example, indeed, is the greatest human influence. However the problem is not so simple as all that. If sheer goodness of intention could solve this problem involving, as it does, the whole human race doubtless it would have been solved by many individuals before now. However, the rest of the human

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family cannot be thus ignored. Certain it is that they control our lives in the long run. If the historical fact of Christ's life and crucifixion taught anything it should at least have demonstrated beyond a doubt the impossibility of consistent life for any man, no matter how good, in an uncooperative world.

Is it possible for humanity and the individual to come to a mutual understanding and to consciously and consistently cooperate toward a definite objective namely, the redemption of a perfect life as evinced by cooperative equality and a balanced, constant state of human existence? History apparently shows that it has already been done for a brief space of time and that, ex facto, it can be done again and this time the enlightened spirit of humanity should guard assiduously against the destruction of the physical evidence of its reformation. Is not the greatest significance of the life of Christ that it reveals a higher status of living possible of achievement by all humanity? It is common knowledge that human advancement begins with the individual and then of necessity it either becomes general or slowly dies out, according to the degree that it fulfills a generally and consistently recognized human need. Has the world reached the point where it feels that it has both need and practical use for the Christ type?

In order to become like Christ we obviously should begin as He began, by duplicating His origin. The "immaculate conception" as a useful ideal was introduced to the world by the advent of Christ and as an ideal it is now slowly dying out for want of consistent human application. Is it not reasonable that the principles that made Christ what He was should be admitted to apply equally to all of us so that we may become exactly like Him? Of what use is an imper-

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fect imitation in the long run? If Christ's personality is desirable is it not fitting that we should improve our ability to serve by resurrecting, maintaining and augmenting His physical type? This must be so, for if Christ is a physically impossible ideal and the "immaculate conception" is impractical for us of this generation then Christianity is a cruel hoax. The best must be practically available for us all if human life is not to become a tyrannical mockery.

Under the circumstances, is it not the fair and only thing to do to give the idea of the practicability of the Christ type and of the "immaculate conception" a fair trial? As a matter of human experience we assume that it cannot have a fair trial so long as the burden of its proof is placed wholly upon the individual. We as individuals know that if we tried to and actually did accomplish the intent of this belief on our own responsibility we would be courting failure because the world would not understand and hence would not believe. The human family as a whole is organized upon a cooperative basis and consequently any vital family reform is impossible of consistent success without the knowledge, consent and cooperation of at least a recognized part of the whole from the very start. It is necessary, therefore, for the enlightened public opinion of the world to definitely approve of the general application of the "immaculate conception" and of the physical desirability of the Christ type then for one "family" to adopt the idea and others within a generation and progressively in succeeding generations until the world has become a solvent, self-supporting and self-respecting whole.

We know that human life is apt to be brief—sometimes unexpectedly so—and we dread the thought of death without having gained a chance to put this vital

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idea into practice. We cannot proceed with an assurance of success without the approval and sponsorship of an enlightened public opinion and this we now ask, not only for ourselves but for every other individual family in the world. We ask the world not only to believe in us but in itself.

II

DEATH, HUMANITY'S CRIME AGAINST THE INDIVIDUAL

OBVIOUSLY, the Definite Purpose toward which all Humanity, individually and collectively, is ardently pressing is that exotic entity commonly known as "success in life" which, it appears, is dependent first, upon Life; second, upon the mutual adoption of the Right Point of View, namely, Cooperation with Life and third, upon Consistently Living up to the Cooperative Maximum.

It is evident that in the last analysis Humanity's Cooperative Maximum is the Constant Preservation of Life or in short Constant Life.

The problem is imperative because we are all faced with the possibility of Death—and Death is terrible. We may think of it lightly while we are vigorous and filled with the joy of Living or when we are sick or discouraged, but brought face to face with it while we are in our right minds we would give anything to legitimately avoid it. Indeed, we recognize before the law that the man who desires Death either for himself or for others is a fit subject for a guardian.

We instinctively look upon Death as an unnatural event. Most of us avoid discussing it as much as possible. It seems incredible—absurd—that we, apparently normal, healthy individuals—should reach a

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point where we are to be compelled to assume a lower status of corporate unity. We do not like to Degenerate, for of course, Death is Degeneration. Since we at death decompose into millions of lesser individuals, who can only be called lesser because they have lost the desire to respond to a common purpose, with a less integral status as a consequence, we cannot possibly attain perfect Integrity, that is, "see God" or "go to Heaven" through the destructive agency of Death. Thus the more cooperative control the less cooperative—the Living control their Dead.

We all try to help those we love to maintain their lives in the best possible manner and yet we persist in ascribing to "God" the motive of Death! Is it possible that we are more benevolent than "God"?

The presence of Death in our midst should command our instantaneous and consistent attention for it is unendurable that Humanity should longer look forward to Death as an Unavoidable event in Life. It seems but yesterday that we were children. It may be but tomorrow when we may be in the shadow of the grave. Life is precious. Is it not possible for us to awaken to our common peril?

Is it not possible for us to see that it is a case of "all or none," that no human wavelet, not even a Christ, can rise above the ocean of Humanity and long remain there unless the ocean rises progressively to His level?

III

JESUS, SON OF HUMANITY

A FEW brief years ago as children we heard with uncomprehending ears the amazing history of one named Jesus. The story of His life was unreal to us

in its sublimity. Did He speak of a different life than ours? Yet He told us of our duty to attain perfection—incredible as it may seem—and of our ability to overcome death! And then there was the little understood story of His “immaculate conception” and His admonition that we too must be “born again.” As time went on, however, we heard of no one being born as Jesus was born. We never met a Jesus in the flesh in any human haunt—even though some people professed to the expectation of seeing Him among us again some time. Many people since Christ and in our own generation lived kindly, faithful lives, apparently “loving their neighbor as themselves”—and yet they died. What did it all mean?

Those of us with even a small knowledge of the earth's history know that animals existed upon this earth before—many thousands of years before—human beings of the genus homo—that the bare rock-bound planet came into existence long before it was able to evolve any form of organic life—that evolution is a fact and not a theory. It is probable, therefore, that the world in common with the individual has been a child who has witnessed many isolated events and who has thereby been progressing to a maturity which alone can define to it their relativity. That the individual, having a far more conscious purpose than humanity would naturally mature first and that after a certain interval humanity would be gradually impressed with the desirability of duplicating His personality to the point of accomplishment. This being so, the greatest significance of the life of Christ is that it reveals a higher status of living for humanity and astounding as it may seem, a state of perpetual perfection, beginning here on earth in this generation of the living present—the final estate of humanity's

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redemption. Jesus Christ is therefore a scientific fact and not an impractical ideal and we can become exactly like Him.

In order to become exactly like Christ we obviously must begin as He began. We must be "born again" as He was born "immaculately," that is, from the perfectly voluntary initiative of the physical, in a manner explained in detail under the chapter heading of "The Immaculate Conception." Suffice it here to say that a perfectly voluntary physical "offspring"—a Universally Cooperative Human Individual, a Christ—is recreated who is apparently the absolute physical medium between the parents and humanity thereby synchronizing the human family's life with that of all humanity and as a consequence rendering it direct or constant or "eternal."

To this end we believe that the Christ child should be born as a perfectly normal, naturally self-controlled male babe of a uniformly high type. That He is subject to His parents to a gradually diminishing extent until at maturity, granted human cooperation, He is inherently able to defy old age and death by constantly maintaining a perfect maturity. Thus the Christ is a physical constant, balancing and perpetuating the variable human equation of His parents until in the course of time they too should become exactly like Him. By that time the majority of human men and women—the highest estate of imperfect humanity save one—will have regained perfection in Christ and humanity will be redeemed as a perfect integrity—Perfect Man, at one with Himself in being and with "God" in power. The status of earthly man and woman united in a human Christ is the highest possible human estate because this self-perpetuating "Holy Trinity" is possible. No other human offspring has the conscious ability to

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thus concentrate the past and the future into a continuous present. Jesus Christ was therefore the first of the "Sons of God," a race of equalizers, yet controlled by humanity, who gradually attaining a majority will redeem for humanity, Fallen Man, His Pristine Perfection. Thus the "immaculate conception" offers to all human beings the supreme opportunity to bring about actual human equality and fraternity within the only practical time limit to wit, a human lifetime. Furthermore, it is a direct challenge to all peoples to believe in their heritage of infinitely given power to cooperate.

Christ had a perfect, sinless self-control because He was born wholly voluntarily. The selfish desire was therefore inherently absent from Him. However, it was not wholly absent from the rest of humanity. Christ's very life depended upon cooperation with His fellow beings and cooperation implies similarity of action from the very start. Not a single couple in all His lifetime showed a consistent, voluntary desire to become like Him and so at the eleventh hour of His maturity He did the greatest service by choosing death while He could demonstrate His power over it rather than undergo old age and death thereby sinning by example against humanity.

Thus even the Christ is only a part of humanity, Fallen Man, and only by the constantly progressive co-operation of humanity in a procession toward His status can He consistently endure. There comes a time in His generation when humanity must Act upon its professed belief in Him by reproducing others like Him in geometrically increasing progression. If humanity does not so Act, it automatically condemns the Christ to death.

IV

THE "DEMOCRACY" OF "GOD"

WE would show that "God" is a Democracy functioning as an individual. That is, "God," the sum of all things, may be defined as an integral being directly equivalent to Infinity expressed once and inversely equivalent to One expressed an infinite number of times.

God is therefore conceivably composed of an infinite number of finite individuals each of whom should be reciprocally or actively equal to "God" and directly or individually equal to each other.

Furthermore, that all except one of the infinite number of wonderful individuals composing "God" are now consciously functioning with instantaneously infinite power. The unconscious exception is Humanity as a whole, Fallen Man, who is therefore potentially a unit and is going to become again actively a unit at one with "God" in the Divine Democracy.

We would show that Humanity in the aggregate, Fallen Man, is unconscious of His power because at one time He made a decision which was opposed to the common good and this brought Him into opposition to the great majority of the Heavenly Host. Humanity was able to "sin" because each of the individuals of the Heavenly Host are absolutely Free and Equal. Humanity could not withstand the tremendous balance of opposed power and so was divided into a multitude of finite, eccentric fractions which have been and are now in a process of reconcentration or association looking toward the formation of a Universally Cooperative Human Individual who increasing by individual degrees will ultimately constitute

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Humanity Redeemed, Fallen Man restored to His
Pristine Perfection.

V

"PRISTINE PERFECTION"

THE redemption of Perfection, therefore, is premised upon the admission of a state of Perfection as a condition inevitably preexisting Humanity.

Perfection existed before Imperfection, for the latter expressly implies a lack of something. Imperfection, it follows, can never constitute all nor express all. That is, if anything new had been "created" at any time, that event would immediately prove the prior existence of a power greater than "God" because it would show that "God" was not all in the first place but simply a complementary part of a supreme total.

That is, Perfection, being wholly Voluntary can voluntarily alter its own status but with only one result—Imperfection. Once having assumed a state of Imperfection, that is, a condition less than that of instantaneous volition, the Individual has lost a degree of volition which renders him partly involuntary and Subject to a Reversal of Motive. Perfection is therefore essentially Direct, Imperfection inevitably Alternating.

Perfection being instantaneously consistent represents the direct condition of Unit Mass in Unit Power.

Perfection, therefore, is not Subject to change, except, by its own expressed desire it may become so, but Imperfection is Subject to change, to the extent that it refuses to cooperate universally as a conscious whole, in a cycle of reversion, "recreation" or "reproduction" through a definite number of degrees of frac-

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tional increment or increased degree of cooperation toward a renewed Perfection.

This gives a new aspect to the commonly accepted theory that "matter can neither be created nor destroyed."

The above goes to prove, then, that there was a "fall" and that the present estate of Imperfection known as the Eccentric Universe or Humanity and evinced by relative degrees of "ignorance" or "unconsciousness" or "non-cooperation" must have had its origin in a "Pristine Perfection."

VI

"BODY," "MIND" AND "SPIRIT"

STATIC or potential power is synonymous with "body." Dynamic or active power is synonymous with "mind" or "soul." Actinic or will power is synonymous with the infinite or finite whole, the sphere or "spirit" of "God" or "Man."

The finite demonstration of "God" is Perfect Man's body which exists immutable and eternal only by virtue of the infinite demonstration of "God" in the finite individual, that is, Perfect Man's mind or co-operative power. Thus Perfect Man is passive in the service of himself and active in the service of others by virtue of the fact that his mind is perfectly active in the containment of his body (50 per cent) and in the maintainment of the bodily welfare of others (50 per cent). In this way Perfect Man preserves in perfection the power of "mind over matter," or to state the situation more accurately, He preserves the continuity of Life among the essentially equal component members thereof.

Man's true expression of his power is therefore half

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static or physical and half dynamic or mental, the two manifestations composing the actinic whole. Thus Perfect Man has the body of an individual, the mind of all Mankind and the spirit of "God."

We have learned that non-entities, improper "fractions" of Life cannot reciprocate or cooperate directly with Infinity except "en masse." * This is so since in the aggregate they equal finite unity which can reciprocate directly with infinite unity. Thus earthly man is a non-entity as an individual with the mind of Humanity or Fallen Man and the spirit of "God."

The only difference, therefore, between Perfect Man and Fallen Man is that the former constantly and perfectly consciously recognizes his infinite obligations for cooperative equality with both "God" and Man whereas Fallen Man, Humanity, does not.

VII

THE HUMAN FAMILY

WE would show that Fallen Man or Humanity or the Eccentric Universe is synonymous with Woman who therefore is existing in two forms; the Individual or "physical" woman and the Aggregate or "mental" woman or Imperfect Man. It follows that Imperfect Man is the relative reciprocal or complementary opposite of woman. That is, "Woman" is the definition of Humanity's physical status while "Imperfect Man" is the definition of the function of that status.

We submit further that Humanity is divided into a number of "families" each of which apparently represents a definite stage in the cooperative progress of the Individual—Male plus Female—toward perfect

* See Addendum.

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equality. These "families" are always divided into two apparently unequal parts namely, active, acidic, mental or male and passive or potential, basic, physical or female. As each family is divided into male and female so each human being is divided into male and female, no family or individual, moreover, being a fifty-fifty combination.

The human male represents the maximum advancement for the type but the female represents, potentially, a higher type—Perfect Man. The perfect Heavenly units are male because they are functionally identical with "God," whereas Humanity, the Eccentric Universe, Fallen Man or "Woman" is not because of a chosen diversity of motive. Perfect Man is constantly alive, Humanity is always Partly Dead.

Human Man's imperfect actions and reactions are induced by the unbalance of the two physical forces of "heredity" or the individual woman and "environment" or Humanity, the collective woman. The larger the "environment" or outlook upon life or degree of cooperation, the less dominant will be the influence of "heredity." Only when the Individual's outlook or degree of cooperation embraces all Humanity are the selfish human influences of "heredity" counterbalanced and made to serve the common purpose.

However, the individual cannot actively cooperate with Humanity for long unless Humanity actively and progressively cooperates with the individual. Cooperation postulates equality of action.

We would show that like Humanity so also a man is composed of a certain (corresponding) number of "families" (of cells) which although basically similar have altered their physical structure or degree of cooperation to conform to the desires of the individual. This alteration is termed a "division of labor." That

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is, some cells have started to do some new and different kind of work in the service of the individual who has commanded this new service by a new thought or idea or "desire."

We will call the latest type of cell structure in the individual the human brain and the latest type of cell structure in Humanity the Christ each of whose powers is infinite if—and only if—the individuals of whom they are a part jointly and respectively will it. This is so since the finite whole is potentially greater than and therefore controls any of its parts.

As man controls the welfare and advancement of the cells of his body so Humanity controls the welfare and advancement of man. The self imposed limitations of Humanity limit and finally destroy the individual. Thus human intolerance results in wholesale suicide and retail murder. Thus growth is absolutely dependent upon mutual cooperation between the whole and its parts.

VIII

THE COURSE OF HUMAN LIFE

THE human individual's life is an aggregate of "powers" or diverse abilities directed toward a definite purpose which should be the constant perpetuation of the life of the individual. These powers are divided into two categories, namely, the involuntary or absolutely compulsory powers that instantaneously affect the physical life of the individual and the voluntary or relatively compulsory powers that slowly affect the physical life of the individual.

The involuntary powers which affect us immediately and consistently for good and which we cannot defy or ignore without death ensuing within a short time

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are Respiration and Circulation, these including the selection and assimilation of "foods" and the exclusion of neutral matter and "poisons." These powers really compel us to cooperate with all of the forms of life below our own status which have an essentially cooperative motive. That is, they enable us to select and assimilate the constructive solids, liquids and gases and to excrete the inactive neutral matter and the active poisons among these elements. A proper obedience to or "recognition" of the compulsory nature of constructive assimilation finally brings the individual to a maturity of growth where the amount of the lower forms of life assimilated is sufficient and progressively thereafter more than sufficient to constantly sustain the life of the individual.

There comes a time or point of physical maturity, therefore, when the surplus nourishment reaches a degree at which it compels an enlargement of motive or increased degree of cooperation upon the part of the individual. That is, this impulse is compulsory to the extent that if not acted upon, the excess nourishment becomes first a "fat" or neutral body and then an active "toxin" or poison. For this reason "middle aged" people tend to become "corpulent" and "old" people to "emaciate" due to autointoxication which, like any other unchecked disease, results after a time in death.

Hence, it is at the point of maturity where the power of volition can most quickly enlarge our lives or destroy them and it does so in direct proportion to two factors, namely, the degree that our motive or desire to cooperate is all-inclusive and the degree that Humanity recognizes and cooperates with us in the physical attainment of our ideals. While our immature growth is predominantly involuntary and unconscious,

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our maturity can only be maintained by a predominantly voluntary and conscious cooperation with all Humanity which can only consistently exist by a corresponding voluntary and conscious reciprocation or cooperation upon the part of Humanity with its individuals.

IX

POWER OF VOLITION OF THE LOWER FORMS OF HUMAN LIFE

It is the purpose of the following to show that all forms of human life have a relative degree of volition.

It is a scientific fact that a single human life cell can perform to a correspondingly smaller degree the same functions that an earthly man can. It has the following basic powers: respiration; circulation, that is internal and external movement; sensation or external selection; assimilation or "growth" or progressive maintainment culminating in maturity and ending in death; digestion, internal selection or preservation of individual unity as an organic whole; excretion; reproduction and as a summation of the above, a degree of volition.

Furthermore, it is a well known chemical fact that atoms, molecules and mineral crystals, for example, crystals of iron, migrate within the mass and absorb extraneous substances selectively, that is, they "react" with "compatibles" which inspire an organic consolidation. This again leads us to the inevitable conclusion that every individual in the human family, for example, the atom, the mineral crystal, the plant cell and the "human" life cell all have a vital degree of conscious volition, unlimited in goodness and limited in evil by predominating goodness.

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We see the illustration of this motive in the presence of beneficial gases that "support," are additive to, the higher forms of human life and poisonous gases that destroy, are detractive of the same. Thus all things from earthly man to gases have one common distinction, namely, the evidences of good will and of evil will; the "foods" and the "poisons"; the "clean" and the "unclean"; cooperation and individual isolation or "egotism."

However, even the poisons can be made to benefit earthly man because he is the highest fraction of human life. His greater power was derived from his consistent desire to cooperate and through it he is able, in the course of time, to induce fracious lower forms of life to serve the common good.

X

EVOLUTION AND "REPRODUCTION"

THE proof of the fact of evolution exists not only in the geological stratification of the earth's crust wherein the world's history may be surely read, it exists also in the life cycle of every human being. Scientists who know assure us that we begin life as a single cell and that our embryonic life goes through many animal phases before it is the mature infant at birth. We know that the infant "evolves" into childhood and maturity and "devolves" into "old age" and death. In chemistry it is acknowledged that most if not all "reactions" are or may be made "reversible." That is, they are capable of going either way, according to the environmental conditions. May not the devolutionary processes of "old age" and death be capable of reversal toward the common goal of a constant maturity? Moreover, if man rose from a lower

order of animals, as all of the sciences most conclusively prove, is it not just as logical to suppose that he may, per force, "devolve" into the lower order again? However, we know that the greater movement is upward.

Galloway in his Textbook of Zoology says, "The difference between a single celled animal like a microbe and a many celled animal like earthly man is the fact that after nutrition, growth and reproduction the parent cell refuses to be parted from its offspring. The new individual thus formed has greater powers than either parent or offspring considered separately. Since the parent's original powers have been increased by association it can not only perform its original functions but also aid its offspring. This is the origin of 'differentiation of parts,' which expression merely means the assumption of new and higher duties and achievements upon the part of the conjugated offspring and hence of the whole new organism. When in the course of time the offspring has achieved nutrition, growth and maturity of its new powers and it reproduces, its offspring, the third cell thus far formed, inherits the functional power not of the first, but of the second. Since it draws its basic powers not only from itself but also from its two ancestors it has a certain proportion of excess power to expend upon new achievements still greater than those accomplished by either of its conjugal antecedents."

Therefore, as Dr. Woelfkin says, "The story of evolution is a chapter of faith in the realm of biology. Life in the lowest forms felt its limitations and by an instinctive urge went forth not knowing whither it went, but as it went found the larger environment, readjusted itself and overcame its primal world."

In its inception the life cell produced units exactly

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like itself by "cell division" with consequent complete separation of the "offspring" from the "parent."

After many millions of years a life cell reached a degree of intelligence or "irritability" where it "realized" that if it could remain of the same physical structure as its "offspring," it would obtain a new lease of life, thereby deferring extinction. Thus originated "organic" life or voluntary cell "consolidation" or association. This added physical power resulted in a more "selective" and hence more cooperative individual who had achieved a less "competitive" and therefore more prolonged existence.

It is known that only a definite number of a certain type can survive. If more individuals come into existence it must be at the expense of their antecedents. It is also known that the higher the type, that is, the more voluntarily cooperative, the fewer are the numbers involved. Imagine the relative numbers, for example, of atoms, minerals, plants, insects, animals, earthly men. Obviously then, the evolution of a higher type is dependent, in the last analysis, upon the union of at least two of the next lower type.

Thus we have shown that reproduction is something more than isolated individual or group increase in numbers. In its highest form it is always an organic consolidation. It is growth in appreciation of the truth that individuality can only maintain itself by progressive cooperative association, this latter necessitating the subservience of the desires of the individual where they conflict with the welfare of the whole. It is growth in Integrity, progressing from the relative to the absolute.

Hence groups of cells in the human body are never "independent" but are associated with each other to form an "organ" in the performance of a common

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function. The sum of these "organs" is a human being and the sum of their functions is an expression of individual human life. The association is relatively voluntary.

The term "reproduction," therefore, always applies to the "reproduction of perfection" or instantaneously conscious cooperation by Humanity with the Infinite.

PART TWO

THE IMMACULATE CONCEPTION

I

THE MECHANISM OF THE IMMACULATE CONCEPTION

"All Man's Dignity Consists in Thought."—Pascal.

WE all know that from a human viewpoint a thing must exist in mind or "mentally" before it can exist to us in tangible reality or "physically." Thought is instantaneous. In thought we can look at a tiny star and instantaneously comprehend a million light-years. In thought we have access to infinite power. Pascal well said "all man's dignity consists in thought" because by thought alone can human unity, equality and fraternity originate and be physically realized in the course of time.

Since the human individual is the physical evidence of humanity's thought or mental desire expressed at a certain time and place, we are a medium for the transformation of impression, "thought" or mental action into expression or physical action and are imperfect because our "desires" or mental acts of co-operation and our physical or corporate acts are not instantaneously similar or "simultaneous." That is, we tend to think one thing and to do another. Humanity may be said to be an individual whose thoughts are manifested by the physical and which ex facto demonstrate the infinite uncertainty and dissimilarity

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of humanity's thoughts or mental attitude toward life. However, human uncertainty or instability can be summarized as originating from a certain constantly and voluntarily maintained division of motive or responsibility or "sex." The human world is divided into two unequal motives or "sexes." Unequal or unbalanced parts cannot of themselves be constantly static. We can only avoid death by maintaining a constant physical status or "balance" or "maturity," therefore "sex" is a temporary and imperfect condition. The unbalance of the "sexes" normally results in the conception and birth of a "child" in a more or less conscious attempt to create a physical "sex" constancy by ultimately reproducing a perfectly balanced human existence. That is, if humanity were perfect, children would be unnecessary, since perfection is constant, requiring neither addition by "birth" nor elimination by "death." However, since we are not perfect because we are not physically immutable or balanced or "consistent," children have been a necessity in order to maintain the relative degree of perfection it has taken humanity so many thousands of years to acquire and still are a necessity not only for that reason but also to attain a higher status of actual physical perfection or instantaneously conscious universal cooperative equality, the next and final condition for humanity.

Thus the individual cannot become perfect without a perfect conception of the physical to start with and this can humanly originate only with humanity who having received the impression from "God" transmits it at first unconsciously and then consciously to its relatively "mental" unit or imperfect man. He must consistently reflect this ideal to his physical mate who perfects the cooperative circle by an individual regeneration of physical perfection—the Christ. In the

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process of regeneration earthly man is "fast," that is, more voluntary, mentally and "slow" physically while woman is relatively "slow" or potential mentally and "fast" or powerful physically. Neither one could within their own lifetimes regenerate into the Christ status without the assistance of the other constantly within reach. Neither can the individual "couple" or "family" regenerate themselves "in their own generation" without the conscious and consistent assistance of humanity. The world's aim which is the redemption of universal cooperative equality or conscious life must be served if the individual is to long survive.

The basic unit of humanity, the "family," is like a battery where the parents are the poles which must be joined to "altruistic" or outside interests in order to be effective. The "father" in a mental or externally cooperative sense to physical humanity or the collective woman and the "mother" in a physical or individual or internally cooperative sense to mental Mankind or "God" and finally humanity the collective woman in a mental or externally cooperative sense to a definite physical "God" with correspondingly infinite powers—a Christ. He in turn can render immediate physical support to his parents and ultimately physical constancy to the world by virtue of the progressive reproduction of others like him. There are, therefore, four relative factors in the human aggregate which must cooperate mutually with one another and as a whole with one absolute factor, "God," in reproducing and thereafter maintaining its true nature—Perfect Man.

We will re-express the four vital cooperative parts of humanity as follows: two unequal physical parts, male and female as typifying the physical present; two unequal mental parts, female, as expressing the past,

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man's physical fall and male as typifying the future, man's mental rise. This is so since man's fall was necessarily due to a physical or individual motive just as his rise can only result from a mental or cooperative motive.

That is, the man who fell by assuming two motives unequal in effect divided himself by two in "spirit," actinic power, "will," thought or mental action (man and woman); by three in "mind," decision, dynamic power or physical action (man, woman and child) and by four in "body," static power, potential or physical result (man, woman, child and humanity). Thus humanity is Fallen Man as a mental-physical whole whose past is woman or unconscious or physical diversity of "sex" and whose future is in the perfection of child or the mental or conscious uniting of "sex."

The following therefore seems to express the full "sex" or family relation:

Woman	=	.222	(Mental)	(Individual woman)
Child	=	.111	(Physical)	(Individual man)
Imperfect Man	=	.333	(Mental)	(Collective man)
Humanity	=	.666	(Physical)	(Collective woman)
Fallen Man as a Whole	=	.999	(Mental-physical)	

Humanity is therefore the predominating and relatively inert physical constant ("666") which retards the reversion of its individuals to instantaneous functional equality. Woman therefore has the predominating physical power to resurrect imperfect man to his pristine perfection. Woman must conceive of a perfect child who after reaching the maturity of a human generation will be inherently possessed of a universal consciousness or "knowledge" or "willingness"

to consistently serve both "God" and Man, on a basis of impartial equality. Only thus can a "balanced" human existence be attained. To this end Woman herself must conceive absolutely in order to demonstrate her perfect willingness and consequent universal power of cooperation thereby automatically bestowing the heritage of this power upon her divine "Son." Hence only with the help of woman the individual and woman the aggregate, Humanity, can any imperfect human man become consistently "at one" with all cooperating "God," thus defying a shameful, involuntary death.

Humanity, therefore, depends to a major extent for its salvation upon the awakening of Woman. However, Woman cannot, it appears, rise to universal Manhood unless imperfect man, her "mate" and "alter"nating ego, consistently and absolutely recognizes her as his absolute equal by perfect mental and physical "continence," which is the unmistakable evidence of an attitude of equality and fraternity.

Thus we can see that the marriage relation is an indispensable one in the process of human redemption and that it should be entirely "Platonic" in order to accomplish its real purpose. Since the sexes are equal numerically, every man owes it to one woman—and only one—to give her that support, pure love and understanding of her purpose in life without which her effort to reach the sublime heights of human cooperation will be useless. Competition in any form to a woman is a living death. However, it is impossible for her mate to give her all that she should have in the way of cooperation unless the World sympathizes with him and recognizes its own absolute need of his altruistic services in supporting her. If the World is satisfied with its present regime and feels that it has no

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use for the Christ type it is hopeless for any family to make the effort.

II

THE VITAL PERIODS IN HUMAN LIFE

Since Humanity has a dual motive in life, namely, voluntary and involuntary, we all arrive at a corresponding dual maturity.

Because earthly man is only one-third physical as typified by the present, he is of age or mature at 33.3 years. This is his voluntary maturity and his involuntary maturity will be twice that because he is divided by two as a whole in "Spirit," that is, 66.6 years. At that age he tends to degenerate in physical powers according to the extent that he has failed to maintain his mental-physical balance during his mature life, only ten times as fast.

Then since the individual woman is the reciprocal of the individual man and is in two physical thirds, present plus past; child or "offspring" plus woman, she is at her voluntary maturity at two-thirds of the relative maturity of her mate, or, 22.2 years. She is consequently at her involuntary maturity or "turn of life" at the age of 44.4 years.

Thus the better half of a woman's maturity, beginning as it does with herself and ending with the maturity of earthly man is from 22.2 years to 33.3 years. These are the years of her great opportunity. Between the ages of 20 and 22.2 years she undoubtedly receives her greatest physical impulse for the conception of child. We conclude that given a reasonably pure heritage and an undefiled youth, if a young woman chooses the proper mate and marries with a divine conception

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of child birth she should mentally conceive a physical Christ child at this time.

However, under the usual conditions and degree of misapprehension of the truth due to heredity and environment this event may be postponed until mental growth takes place. This latter naturally culminates at or before the age of 33.3 years when a woman undergoes a change of motive or mental outlook to that of man. That is, at 22.2 years the mental conception would be largely due to her mature physical powers plus the mental inspiration of her mate whereas at 33.3 years it would be predominantly due to her own added powers of mental reasoning induced by the proper physical support upon the part of her mate. Then her vision cleared in the meanwhile of hereditary encumbrances strongly urges her to make good her earlier instinctive knowledge.

The period of a woman's true maturity from 22.2 to 33.3 years may be said to be the perfectly voluntary or Christ child period. In this period the immaculate conception should be relatively easy physically and fairly easy mentally.

The period of her true maturity, therefore, accomplishes a certain general growth which comes to a climax at 33.3 years. From then to her "turn of life" she undoubtedly undergoes a slight but steady physical decline because of her tendency to become more masculine in her general make-up. This inclination comes to a natural climax by the loss of her ability to bear child. Therefore this period from 33.3 to 44.4 years may be said to be her relatively voluntary or earthly child period. In this period the immaculate conception will be increasingly hard both physically and mentally.

The period of a woman's physical decline from 44.4 years to the end of life may be termed the relatively

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involuntary or barren period. In these years the immaculate conception will be relatively hard although not impossible both physically and mentally.

To summarize, a woman up to 33.3 years of age owes her greatest efforts to the cause of human advancement by giving a Christ to the World. However, if heredity and environment succeed in preventing her from achieving this, or if it proves that she has chosen a mate who cannot or will not give her the proper degree of cooperation and inspiration, then it apparently becomes her privilege to maintain the human status by giving birth to earthly children between the ages of 33.3 and 44.4 years. A woman is able to mentally realize her ability to conceive of herself as a perfectly voluntary physically all powerful cooperative being at any time between the ages of 33.3 and the end of life, for "while there's Life there's Hope."

It also seems possible that a couple may have children by the usual methods and yet be growing toward and ultimately have a Christ child by mental conception. If this were not so it would render the position of a large number of well-intentioned families untenable by stripping them of the highest ideal for the human family.

Moreover the need for every couple of seeking to perfect themselves in their Christ is not merely a matter of academic interest—it is a vital necessity with death the penalty for their failure to achieve the consistent Christ life. An ordinary human child is a "little stranger," totally unable to understand its parents' problem until too late. The Christ child, on the other hand, is a comprehensive "message of love" perpetually enduring, linking the parents to Heaven itself for all time if Humanity is willing to recognize it as such and to "go and do likewise."

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III

THE PROCESS OF HUMAN REDEMPTION

The parents of the Christ as has been said represent the past and the present divided against itself whereas the Christ represents the past, present and future united into One by His constantly maintained maturity.

So a human Christ is a new individual or type since He is the human type for ALL TIME.

This shows the reason that His parents must live. By representing the past, they represent a condition which can only grow into absolute equality in the course of time. They must maintain themselves separately, gradually growing from the mental equality they have achieved in the individual Christ to the physical equality they will achieve by the advent of the whole Christ—humanity, Fallen Man—Redeemed.

The parents must observe absolute continence at all times and fulfilling this condition they will live on this earth in youthful health and happiness, having gradually reverted to the estate of 33.3 years or a single human generation, until a majority of the peoples of the earth have achieved a Christ status.

As the three units are equalizing or growing, naturally the parents will control the destiny of the child until the age at which the parental eccentricity is not predominant, namely, 33.3 years. Then the Christ is two-thirds more powerful than they mentally and they two-thirds more powerful than He physically. That is, He will if they are willing, subsidize them constantly for good but they can in spite of Him control Him for evil.

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Thus the future, Perfect Man, is always two-thirds of the mental whole while the past, Woman, is always two-thirds of the physical whole, until the end. The present therefore may and should become the whole, male plus female progressively becoming the Risen Christ, Perfect Man, Humanity Redeemed.

Since the Christ represents both His mother the individual woman and Humanity the collective woman, both He and Humanity must mature simultaneously and at some time between the physical and spiritual maturity of the Christ, Humanity, the other woman, must show her faith by reproducing another like Him. It seems probable that this might happen any time after the birth of the Christ but would be more liable to occur between His twentieth and thirtieth years and must take place at the latest by the time He is 33.3 years old. Thus the reproduction of the Christ must proceed generation by generation increasing with geometric regularity. Unless a definite number of other human couples thus show their BELIEF with each succeeding generation the original Christ is doomed to death.

IV

BIOLOGY OF MENTAL CONCEPTION

G. Geley in his treatise, "From the Unconscious to the Conscious" says: "We have been obliged to admit that the corporeal form is but a temporary illusion—that organs and tissues have no absolute specificity—that even though proceeding from the single primordial substance of the ovum they can even in this life be disintegrated into a unique primordial substance which can then reorganize itself into a new and

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distinct form and build up temporarily different organs and tissues. That there is an uninterrupted transition from the unconscious to the conscious and that the primitive unconsciousness tends more and more to become conscious by an undefined and uninterrupted evolution."

Division of labor and differentiation of parts go hand in hand as we pass from the simple to the complex. However, in every complex or "fertilized" ovum there are some cells which do not differentiate. These are the "germ" cells, the descendants of the male sperm. This shows in a striking way the change in motive involved in the conception of offspring. The descendants of the male sperm, originally very active, lie relatively dormant in the female's offspring, determining by their degree of inertia the "sex" of the individual but never becoming wholly active.

Now, the female germ cell is the "ovum." It is relatively large, inactive, spherical and abundantly nourished. This ovum ordinarily divides twice, aborting two "polar" bodies before it becomes an "egg" in the ordinary sense, in a condition receptive to fertilization. These "polar" bodies are Male influences, since they have all the characteristics of the "sperm" in that they are small, active and have orientation. That is, the Primary Ovum may be said to be naturally a fertilized "egg" which is thus shown to be normally two-thirds male and one-third female in its motive or functional make-up.

In the case of mental conception we submit that the Primary Ovum would not abort any "polar bodies," and retaining these male influences could become a fertilized "egg" direct. This it could do primarily by a mental "sex" equalization with consequent voluntary elimination of the unnecessary and wasteful "func-

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tion" of "menstruation" and secondarily by a physical "sex" equalization by virtue of the mental activation of the physical male influences or "polar bodies" within the primary female ovum.

These biological conditions indicate that there is present in the body of Woman a potential power awaiting a general cooperative good-will in the matter of the mental conception of the physical.

A Christ child is an actual biological possibility.

V

CHOOSING A MATE

It is evident that man and woman, as individuals should be but with one exception, never have been perfectly mated. This must be so since to be "mated" means the state of being a human "Holy Trinity" of which a Christ is the active Physical constant and apparent Spiritual whole. Man and woman as a collective whole therefore never will be perfectly mated until a majority of couples have achieved fractional symmetry as represented by Christ the infinitesimal symmetrical non-entity and the augmentation thereof into Christ the Perfect Finite Entity, Perfect Man.

So it appears that even if the man and the woman were married at the theoretically correct ages, the man being thirty-one and the woman being twenty, there would still be an inequality between them represented by heredity and environment and evinced by points of physical and mental difference.

However, man and woman apparently have the greatest chance of success in their mating if they are of the same blood or motive collectively, that is, ra-

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cially, but not of the same blood individually, that is, of the same family.

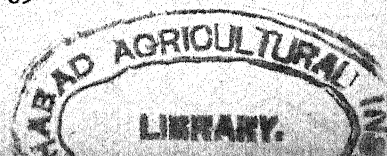
The three general types to which people tend to conform are the mental or "child" type; the motive or earthly man type and the vital or woman type. The mental type is small, thin, brunette, with a large rather triangular head, large forehead and small jaw,—the child type. The motive type is large, bony and blond with a proportionally small oblong head and a square jaw. The vital type is large or small, generally stout or fat, either blond or brunette with a round head. It is obvious that the majority of women should be of this type. It is more important that a woman should be "true to type" because she needs all of her inherent strength in order to rise to the status of her better self.

A man of the mental type naturally tends to abstract thought whereas a woman of the motive or vital types tends toward concrete action. These are the highest types of mates, with the vital type of woman in a somewhat more favorable position as she approaches the age of 33.3 years. These couples naturally produce the "thorough bred" a man capable of both intensive thought and intensive action—a mental-motive-vital type in the truest sense. The predominating impulse of such a man is to make his thoughts and actions simultaneous—the Christ motive.

VI

UNIVERSAL HUMAN, INTERPLANETARY SIGNIFICANCE

From the foregoing we gain that Perfect Life is wholly symmetrical and that human life neither is nor can be wholly symmetrical but may become two-thirds



symmetrical. This is further seen to be so because earthly man and Humanity can become "at one" in mind and spirit but they cannot become "at one" in body until three-fourths of all earthly peoples attain fractional symmetry. Humanity will then revert to the concentric status of Perfect Manhood because two-thirds times three-fourths is one-half which is the perfect expression of Perfect Man's function.

Thus we can see that when all human men have united with all women in the formation of a perfect Christ, they being the highest type will thereby automatically redeem all of the lower types. Also when one man unites with one woman to form a human Christ there is redeemed in that Christ-aggregate just so much of the physical past as exists in the bodies of the three. Thus this "Holy Family" who have learned to maintain their status intact have thereby redeemed from death that definite amount of "matter" whose history extends back through every form of life ever manifested from the beginning of the "World," that is, the eccentric planetary universe. This must mean that every individual of every type has a number of points of interplanetary influence directly proportional to the mental activity of the type. We, therefore, infer that all the other planets influence this planet according to the degree of mental progress of the whole, the converse being that we on this planet individually and collectively influence the individuals on all other planets according to our mental or cooperative activity.

Human life, as we know, is divided into functionally different types or Families. The higher the type, that is, the more universal its functions, the fewer the numbers represented. That is, for illustration, we will say that there are a billion units of the family of

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earthly man: a thousand times as many animals, a million times as many vegetables, a billion times as many minerals, a trillion times as much external liquid and a quadrillion times as much external gas. Now this is, of course, repeated for every planet in the eccentric universe, the relative numbers of the types varying directly with the size of the planets.

Now we can see the tremendous importance of even one Christ. For every Christ reaching maturity there would be meanwhile ten earthly couples of our status to whom a Christ child should be born. There would also be a thousand animals reverting to the status of earthly man a million plants reverting to animals, a billion minerals reverting to plants, a trillion this amount of external liquid reverting to minerals and a quadrillion of this latter amount of external gas reverting to external liquid.

The astounding importance of this is that since all the planets move synchronously it must inevitably be simultaneously repeated on every planet in the eccentric universe a number of times directly proportional to their size.

VII

OUR "PLACE IN THE SUN"

It is evident that we as "human beings" are the highest type of life upon this earth. We actually control all the other forms of planetary life. We cultivate or exterminate according to the human usefulness of the lower species. From chaotic wildness the animal, the vegetable and the mineral kingdoms crystallize into geometric order and purity under the scientific touch of human hands.

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We like to think that our World is the center of the Universe and that all things will eventually come under our control. It nonplusses us to know that were this earth to slacken its speed through space for a single second our vaunted "intelligence" as evinced in human form would be annihilated. Surely, we must look elsewhere than upon this earth for the center of control and intelligence!

Are we earthly beings not big enough to contemplate the evolution of a universal plan? Is it not one of the most colossal egotisms of which we as inhabitants of this earth can be capable to pretend, believe or assume that we are the only planet among eighty million that is inhabited by rational human beings?

We are a tiny world in the society of stars. However, small though we are—so small in fact, that we cannot be seen from the nearest separate group of neighbor stars—it is well to remember that we are playing a stellar rôle in an all-star cast.

It is equally well for us to bear in mind that we "stars" are not the "whole show." We know that the planets do not order their own courses. We know that all the stars in the Heavens in their, to us, breath taking aggregate are a negligible quantity when compared to the infinity of "God" which we paradoxically call "space."

We ought to be able to comprehend the possibility of the existence of a Major form of Life whose beauty, power and order have been hitherto an absolutely unknown quantity to us, but need not remain so in the future.

Our human lives in order to reach their greatest height must apparently abide by certain laws which can only be of universal origin and hence of universal application. These laws are therefore maintained by

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an omnipotent power, that is, they are the actual evidence of "God's" material control. As such they are within the scope of humanity's ability to learn and by a consistent obedience thereto, to revert within a measurable time to an estate of "pristine perfection."

VIII

CONCLUSION

OUR conclusion is that no life plan is worthwhile unless it is susceptible of general application and unless thereby it enables All Humanity, individually and collectively, to attain a consciously continuous, perpetually mature existence, thereby overcoming and eliminating "the wage of sin," Death, the Great Destroyer.

Success in attaining and maintaining a constant maturity apparently depends upon our ability to establish contact with Direct or Perfect life by means of a constant physical factor—a Christ—who is able to maintain his will to cooperate with All life at a constant maximum by virtue of a 100 per cent voluntary, "conscious" or "mental" origin.

It appears, therefore, that we all must be "born again," the man in a mental or externally cooperative sense and the woman in a physical or internally cooperative sense in the formation of an "offspring" whose cooperative powers will be absolutely equal or "balanced," that is, half external and half internal. The very fact that Christ appeared in human form proves that we are next to the last form of human life and that we may become the final, perpetual form without undergoing the compulsory transformation of death. We all, indeed, are a part of "God," since "God" is all and we may act with God-power if we

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want to, but we can never hope to consistently realize this fact without a constant, progressively mutual recognition and achievement of it.

We should recognize that the physical body is capable of being moulded into conformity with the best conceivable thought and that there is only ONE BEST. That above all Humanity should recognize that every one of its individual parts, no matter how lowly, is its potential equal. Humanity, Fallen Man, whose product we all are, is thus potentially a unit and as such must bear the major responsibility for the restoration of its parts to pristine mental equality with itself and physical equality with one another. The world, therefore, has no right to deprive itself or any part of itself of a completely conscious life. The penalty for the world's refusal to grant to every one of its individuals a full, impartial and equal life is the living death in which humanity, Fallen Man, is forced to find itself.

The individual cannot for long or consistently exist without the crystallized support of a favorable public opinion. The lack of it to any man is a death sentence, just as it was nineteen hundred years ago at Golgotha. Thus so long as Public Opinion continues to deny or to avoid a positive affirmation of the general practicability of the Immaculate Conception and the consequent inherent divinity and equality of every human being, in this circumstance, for any family to try to demonstrate a project thus evidently Undesired by the world would be to invite Certain Failure.

The least, therefore, that the world can do is to fully and consistently grant this fundamental recognition thereby removing all uncertainty of purpose from the individual family and encouraging it to cope with the physical burden of proof in its struggle to

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defeat the common enemy — death. Humanity, through the medium of the expressed Public Opinion of the World CAN and Should take the Next Step in the Resurrection of the Christ Type and in making it a Physical Success.

ADDENDUM

I

GENERAL DISCUSSION OF THE MECHANISM OF "GOD"

RELATION OF "GOD" AND HUMANITY TO TIME AND SPACE

"God" from our point of view can have but one dimension, since we can define neither His beginning nor His end and this dimension we vaguely call "time." "God," therefore, may be defined as perfect or concentric spherical life having a "mental" basis of one dimension, "time."

Humanity may be defined as planetary or eccentric spherical life having a "physical" basis of three dimensions, "space."

Thus there are two radically different forms of life in existence namely, constant, integrally direct or "concentric" life as personified by "God," all-powerful and all-knowing in the aggregate and revolutionary non-integral or eccentric life as personified by Humanity which is neither all-powerful nor all-knowing but may and ultimately will become so.

We know that Time is immutably direct in its motion and cannot be recalled from a physical point of view. This presupposes that planetary motion is constantly concentrating upon some fixed objective since otherwise the past would recur at regular intervals, unchanged. To state the situation accurately, all time or "mental" life is absolutely equivalent to all space

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or "physical" life, existing in a perfect functional relation. That is, in perfect life Time is Space and as such the Infinite Time Sphere apparently has a definite center toward which our eccentric planetary life is converging. This center can only be perfect finite unity in a state of being functionally equivalent to absolute power. That is, unit mass in unit power.

Since all time is thus basically defined as the instantaneous identity of the "space" function or unit of space with the "time" function or unit of time thus all time is synonymous with all power. Perfect power, therefore, may be defined as perfectly voluntary motion or uniform infinite acceleration. The latter in its simplest form is finite association or cooperation accomplished with infinite speed. That is, it is the instantaneous concrete association of two discrete units, one finite the other infinite. Therefore absolute power is finite cooperation or instantaneous alternation or reciprocation with infinity. Since all perfect units are equal their reciprocation or power should always equal infinity.

In other words, perfect life is synonymous with the Absolute and postulates the condition of "unit mass in unit power" or the simultaneous identity of the finite with the infinite.

II

THE MECHANISM OF THE ABSOLUTE

(Showing How Perfect Man is Functionally Identical with "God")

The subject of the Absolute is one which is seemingly difficult to explain in a simple way, yet we feel that no effort should be spared to establish the absolute

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truth about life and we further believe that an attempt to attain definite results in the application of these truths must be a consistently cooperative effort from the start by all of the factors involved.

No words can describe the glory of "God," but we have a definite human instrument which will describe "God" and that instrument is the science of numbers.

The significance of the following is that it is another link in the chain of evidence demonstrating that all Humanity which includes the whole eccentric universe is a Non-entity, since everything human is unequal and different with respect to the two defining values of Time and Space. That is, human values can only be expressed as "decimals" or "fractions" progressing toward Unity. They are "fractions" of a perfect finite entity who was able to—and did—"sin" against "God" thereby incurring the penalty of Death.

It should be remembered in analyzing the dynamic structure of "God" that we must presume for our own education a difference of function as between "God" and "Perfect Man" and "Mankind" which does not actually exist because of Perfect Man's instantaneous function.

(a) Preliminary Definitions

"God": Infinite cooperative bodily unity or cooperative potential.

MANKIND: Infinite cooperative mental unity or cooperative power.

MANHOOD: Finite cooperative bodily unity or individual potential.

MAN: Finite cooperative bodily unity or individual potential plus infinite cooperative mental unity or cooperative power.

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In other words, Absolute immutability of finite form in instantaneous motion or "cooperation."

HUMANITY: Finite individual diversity of body or relative individual potential plus temporarily finite mental non-unity or diversity of purpose or lack of conscious infinite power.

In other words, Relative immutability of finite form in non-instantaneous motion or "cooperation."

(b) Zero Equivalent to One in the Absolute

This proof rests upon the primary assumption that, since the sphere is the only geometrically perfect body, therefore, "God" can be conceived by us for analytical purposes as being an infinite sphere. As there can be only one infinite sphere and since a sphere has only one center there are, therefore, two definite points when Zero, the graphic symbol of any plane of a sphere is equal to One. Since each of these occasions is immutable, Zero is equal to One in the Absolute that is, Perfect Unity.

$(0 = \frac{1}{1} = 1)$ (Zero equals one over one which equals one.)

Zero is not equal to one in a relative sense because any relative value is always less than the absolute.

$(0 = \frac{1}{1} > \frac{1}{2} \text{ or } \frac{1}{3})$ (One is greater than a half or a third, etc.)

Thus if we define $\frac{1}{1}$ (one over one) as being the only perfect or "proper" fraction then the condition of relativity is confined to non-integers or non-entities which are therefore "improper" fractions in a true sense because no one of them is a direct reciprocal to infinity, but they may become so in the aggregate.

(c) Perfect Finite Unity Simultaneous with "God"

Zero can have three possible designations, namely, "plus" zero, "minus" zero and "neutral" zero.

"God" is primarily "plus" Zero, the Infinite Sphere or "Spirit" of "God" infinite motion, Life, power because "God" includes and is the sum of all existing points. That is, the sum of all Mankind (which here refers only to the perfect "Heavenly host") and its temporary variation, Humanity, the Eccentric Universe, who are thereby as a whole the equivalent of "God."

As "God" cannot move externally, being Infinity, neither can Mankind as a whole move externally because "God," plus Zero and the sum of His constituent parts, plus One, are both synonymous with Infinity which occupies all space and therefore has no place to move to. Therefore both "God" and Mankind have only One alternative: they are reciprocal equivalents because "God" cannot become less than Himself but Mankind can. That is, Zero is Invariable but One is Variable infinitely, in two ways, namely, as a "proper" fraction, the reciprocal of Infinity, $\frac{1}{\infty}$ and as an "improper" fraction of finite unity. That is, fractional parts of Infinite Unity express Infinity, whereas fractional parts of finite unity express only themselves; they cannot express perfect unity.

In order to reciprocate, both "God" and Mankind must have a point in common which is necessarily within both and which can only be the mathematical center of the sphere infinity with which both are reciprocally synonymous. This point in common is the center because the center of a sphere is immutable and is therefore "minus" zero.

The "spirit" or sphere of true Manhood, finite

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unity, is "minus" zero, the center of the sphere infinity, the center of "God" and of Mankind.

True or absolute Man is the unit finite reciprocal equivalent of Manhood since Man can only be "minus" one which is identical with "minus" zero. Man is the reciprocal equivalent because Manhood is immutable and Man is motion. Mankind, however, is the sum of all Men either actual or potential, therefore, Man, "minus" one, is also the reciprocal of Mankind "plus" one. While Mankind is externally motionless, Man is external motion and is therefore the instantaneous complement of perfection between immutable Manhood the finite center and immutable "God" the infinite sphere: between Manhood and Mankind.

Man's complementary function is necessarily instantaneous because otherwise "God" could not instantaneously know All nor could Mankind at one and the same time possess Manhood.

True Man, therefore, at one and the same time is a finite unit with infinite motion or power. That is, the finite body of Man is internally immutable in form so long as He is externally infinite in Voluntary cooperative power. The Great Majority of the Heavenly Host of Mankind are now infinitely voluntary but the non-entity, Humanity, is not and so its parts cannot be except by virtue of the progressive and eventually perfect cooperation of Humanity with them.

True Man, then, while potentially "minus" one, the reciprocal equivalent of "minus" zero, Manhood, is actively or actually "plus" one—"minus" one or neutral zero because of His instantaneous function. Here we have a simple and lucid explanation of the perfect "Holy Trinity." "God," "plus" zero; the "Holy Ghost" or "spirit" or sphere of True Manhood, "Heaven," "minus" zero and True Man, the "Son"

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including Jesus Christ in the aggregate or Humanity redeemed, "neutral" zero, that is, "plus"—"minus" zero. Humanity is the "Prodigal Son" in very fact.

This may be said to be the "Harmony of Spheres" often referred to by poets.

Thus the "Holy Trinity" is both three and one. Thus "God" is the "Holy Trinity" because although apparently divided into perfect finite units, He is actually a unit by virtue of their instantaneous function voluntary or conscious to the extent of infinity "minus" one and involuntary or unconscious or "ignorant" to the extent of "minus" one. That is, Humanity is actively instead of potentially "minus" one. "Minus" one can only be actively imperfect by becoming varying degrees of entity progressively approaching perfection as expressed by perfect finite unity.

III

THE FUNCTION OF PLANETARY REVOLUTION

"God" functions for containment and maintenance. "God's" power is therefore compensatory.

The finite unit even in perfection was equal to only one among an infinite number and when it was divided into the infinitesimal the power and size of its parts became infinitely less than the whole. Its "fractions" or apparently unequal component parts, being non-entities, cannot reciprocate with infinite unity to which they do not exist. They can only reciprocate or "co-operate" with finite unity and the only way they can do this is to rotate about—and toward—the center of finite unity, namely, the center of the concentric universe.

If these infinitesimal parts did not revolve they could never realize the infinite concentration by ab-

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sorption of the radiatory power of finite unity as expressed by themselves plus their center of revolution. The reason for this rotation, therefore, is twofold. First, to effect the perfect responsibility of perfect Mankind for Fallen Man and second, to preserve Fallen Man's universal opportunity for progressively acquiring concentricity.

This leads us to the conclusion that every fraction of finite unity revolves in an orbit about a more powerful, that is, more voluntary and therefore more cooperative center. Just as the smaller planets revolve about the larger planets and they about the center of the concentric universe in a predominantly involuntary or unconscious sense, so in a predominantly conscious sense human man revolves about or is dependent upon, True Man for organic advancement, so animals revolve about human man, plants about animals, mineral solids about plants, liquids about solids and lastly gases revolve about liquids and about the whole finite eccentric unit. Thus the whole eccentric system is interdependent not only upon its component parts but upon its absolute objective—Perfection.

This shows that man must have "sinned" before the planets or solar systems existed. Their existence, being inherently eccentric, began at the instant of the "original sin." No planets or solar systems could have existed before the "original sin" because these all have axes and orbits of eccentric, rotatory motion.

Thus, since no part of our Eccentric Universe, down to its fundamental unit is perfect since all fractions of finite unity are Eccentric and Rotatory in their motion or "cooperation" while the motion of Integral Perfection is Concentric and Infinitely Direct, therefore, we have no basis whatever for any conjecture as to what the Perfect State looks like, that is, its Physical Ap-

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pearance. In other words, we know that Perfection may be defined as equalling One but we do not know the nature of Perfect Physical Unity. That is, Perfect Man is a definitely immutable finite physical individual with infinite cooperative powers which are incomprehensible to us because we do not wholly consciously and voluntarily cooperate with the Infinite and are therefore not immutable.

IV

THE ORIGIN OF SIN

The Infinite, being All, cannot do otherwise than cooperate with itself. The finite, being less than All, has two choices. It can cooperate with the Infinite; it can cooperate with the finite. However, the finite always cooperates with the Infinite in one of two ways, namely, either voluntarily or "consciously" or by compulsion that is, involuntarily or "unconsciously."

Since the duty of the finite is wholly, voluntarily "conscious" cooperation with the Infinite this proves that error is possible upon the part of the finite, because it obviously has a "right" and a "wrong" choice in cooperating. "Right" is therefore defined as voluntary, "conscious" cooperation with or "support of" All Life or "God" upon a plane of impartial equality. Hence "wrong" may be defined as partial or "relative" or "unconscious" cooperation with All Life or "God," by the inherently wholly voluntarily "conscious" individual. In other words, "wrong" is "wilful ignorance" of "God."

Thus the "original sin" can only be an attempt upon the part of the finite to cooperate with less than all

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things, that is, with some "sect" or division or with itself.

Since there are only two possible motives in existence, one Infinite the other finite, the instant a man chose a finite, circumscribed motive he rendered himself less powerful and less conscious or "willing" than any other man among the still perfect Heavenly Host. In other words, the balance of the Heavenly Host were unwilling to consciously circumscribe their motive or cooperation or "life." Thus the original sin could only have been a desire upon the part of the man who fell to cooperate with himself more than with "God." Humanity, Fallen Man, "Woman" set itself up for "God" thereby automatically initiating a series of progressively lessening "human limitations" or "deaths" until complete elimination of the "human element" by virtue of a progressive realization of an actual estate of Constant Life by its component parts.

"God" could not stop a perfect man from "sinning" because "sin," the lack of anything, does not exist to "God." However, while "God" is always perfect, Mankind is not perfect because one of its members chose to become imperfect. Therefore the Heavenly Hosts of Mankind are vitally aware of our present condition.

Since no one of these perfect units is more powerful than another no one of them could prevent another from "sinning" but they can compel and they are now compelling Fallen Man in the aggregate, "Humanity," to resume pristine perfection. They can do this because Humanity's power is greatly reduced because of its diversity of purpose and because their motive is that of cooperation with, "love" for, us. The only reason they cannot instantaneously redeem us is that non-entities can only approach Integrity by

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degrees of association that must be transformed from involuntary, "unconscious" or "physical" into voluntary, "conscious," or "mental" and this takes time.

Thus Perfect Man can "sin" because neither "God" nor Mankind can stop him from doing it.

V

FALLEN MAN THE ECCENTRIC UNIVERSE AS OPPOSED TO "GOD" THE CONCENTRIC UNIVERSE

Not more than one perfect man could have fallen. Two imperfect actions of exactly the same infinite magnitude could not occur either simultaneously or overlapping one another because any imperfect reaction from finite unity must originate as an inverse reciprocal to infinite unity and there can be only One infinitely inverse reciprocal at a time. That is, there can be only one finite dissolution into inverse infinity at a time. There cannot be two imperfect infinities any more than there can be two perfect infinities.

Fallen Man's "infinity" of being is one of an infinitely indirect or rotatory or eccentric contact of the "infinitesimal" with infinity.

Then all imperfect eccentric forms of life are non-entities by their own aggregate volition. That is, in the last analysis, Humanity Acts as a unit, the "spirit" of Fallen Man. Because this "spirit" of Humanity has up to the present, with one exception, inspired totally diverse reactions, wholly opposed to the inherent equality and divinity of man and the consciously consistent infinity of his power, we have become accustomed to call it "the Devil" or "the Anti-christ" because it has been totally opposed to the principles that Christ represents. That is, the whole eccentric physical universe consists of unequal frac-

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tions of a Perfect Finite Unit in obedience to the present will of "Humanity," Fallen Man. Thus all the imperfect eccentric results of one perfect man's original "sin" are all individually and collectively, you and I as individuals, our world, our solar system and all of the millions of other solar systems and planets and "Heavenly" bodies are all collectively a fraction of One formerly Perfect Concentric Man who not Being All yet has All Power. Fallen Man or "Humanity" therefore includes every race of planetary man, every variety of animal, plant and mineral. Everything which is composed of "proto" atoms or "positive cores" in a state of revolutionary atomic redemption.

It has been said that "the earth in its course around the sun, in one second uses up more energy than a million Niagaras could produce in a million years." And yet the earth is an infinitesimal planet in the Universe, over a million times smaller than our sun, the nearest star, and our sun also being millions of times smaller than other stars that appear to us as being mere specks in the sky. And yet the power of every one of the eighty million odd planets is all eccentric, rotatory power.

What indeed then must be the power of Perfect Man! of "God"! Astronomers tell us that Omega the Centaur, the nearest cluster of stars is so far distant that it takes 21,000 years for its light to reach our earth and light travels at the rate of 187,500 miles a second! This distance is many thousands or even hundreds of thousands of times greater than the diameter of even the largest of the planets. Think of the immensity of the distance which separates us from the more distant planets and of the magnitude of God's presence which that distance represents! Truly, the

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greatest thing in life is, first of all, Life—God—and secondly our ability to cooperate with life on a plane of loving equality. Who are we that we should tire of Life! Indeed, we should not and we need not ever arrive at a point where death seems desirable. While Humanity controls us, it does so in a negative sense. That is, it as a mental unit denies to us as diverse physical fractions that equality of being without which we cannot live for long but it cannot prevent us from acting as a unit by virtue of a positive mass action toward a definite common purpose. Of course, such a mass action cannot in the human order of things begin as a perfectly complete movement but it must advance consistently and progressively toward that end. It is self evident that the only human action that counts in the long run is a consistent mass action in the support of life in spite of our inherent impulse to deny life's consistency.

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